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OBJECTION ON Fazaail-e-Amaal

A BASIC ANALYSIS

By:
Moulana Abdullah Maroofi

ZAM ZAM PUBLISHERS

Translation Edited By:
Mufti Afzal Hoosen Elias
(May Allah Protect him)

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First Authorized Edition 2010

Title	:	Objection on Fazaail e Amaal A Basic Analysis
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First Published	:	April 2010

Published by:

Zam Zam Publishers

Urdu Bazar Karachi-Pakistan.

Ph : 0092-21-32760374

: 0092-21-32761671

Fax : 0092-21-32725673

E-mail : zamzam01@cyber.net.pk

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OBJECTION ON

Fazaail e Amaal

A BASIC ANALYSIS

Request

Printed text of this edition has been checked and rechecked several times. Allah forbid! If any error, mistake, misprint etc may come to your knowledge, it is an earnest request to inform us immediately.

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Don't forget to write your name, address and phone number.

Jazak Allahu-Kharah

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Preface

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ﷺ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah رضوان الله تعالى عليهم and may He bless them and raise their status.

The book divides the objectors into 3 and answered with information from the pioneers of the science of Ahaadith. Generally objectors are a result of lack of the principles of the science of any field.

By drawing a parallel between "Fazaail e Amaal" and the famous Kitaab "Targheeb wa Targheeb" the respectful Moulana has established the definition, importance, status and Shari legal position of "Dhaeef" Ahadith. A brief history of 'Fazaail e Amal' has been presented. Adequate reliable evidence from the authentic sources have been presented to substantiated that the method used by Hadhrat Sheikhul Hadith, Moulana Zakariyya رحمه الله تعالى is as per the same system adopted by the predecessors in the science of Ahadith.

Thus if one objects against Fazaail e Amal then by the same token so many spin offs will occur that in fact not one Muhaddith of note will be left untouched. So much of chaos and havoc will result that even the great, famous, illustrious Imaams of Ahadith will have be criticized unjustly and the whole of Deen will become questionable. So the attack on Fazaail is not to be treated lightly thus this academic reprisal has fulfilled a mighty task.

The misconception that "Dhaeef" has to be discarded, degraded and cannot be used anywhere has been addressed to prove that it is permissible to practice on Dhaeef Hadith in laws and moreso in extolling virtues. This eradicates the belief in some circles that a Dhaeef Hadith is concocted and fabricated thus same as Maudhoo.

The famous accepted 4 Madhaahib are recorded to highlight the status of Dhaeef Ahadith. Also the statements of the Muhaditheen stated to teach one the value of this in – depth research.

One must know that Sheikh Zakariyya رحمه الله تعالى did not narrate any Hadith which he understood to be "Maudhoo". Moroever the status of Dhaeef Ahadith over Qiyaas has been explained. Also one has to take cognizance of the fact that in narratives and stories there is a great flexibility of permissibility and leniency.

The book concludes with the treatise of Allamah Muhammad Anwar Okarvi رحمه الله تعالى which exposes the

false accusations of the 'Ghair Muqallids' and proves their deficiency and deception in academics. He explains the principle of 'memory' and 'integrity' in the science of Ahadith leading to the status of Dhaeef Ahadith. Also proving that in history and fazaail piety is not a pre-condition.

Moreover, it explains a simple rule that things may be impossible for us, human beings, but definitely NOT for Allaah Ta'ala, the Mighty, All Poweful.

On observation, perhaps the reason also for not properly understanding the status of Dheef Ahadith has resulted from extracting the wrong meaning and connotation of the word "Dheef". "Dheef" is an Arabic word classifying the Hadith, but the word when translated into Urdu is also "Dhaeef". This Urdu word does not adequately translate the true total definition of the Arabic technically definition. Furthermore the word is Urdu means 'weak, feeble'. Moreover generally even scholars translate the word "Dhaeef" into "weak" in English. So the Urdu and English listeners are been unconsciously indoctrinated that the Hadith is weak i.e. to be utterly discarded. Unfortunately the listener when he hears "Dhaeef" in his mind, the concept of fabricated flashes thus major objections arise.

May Allaah Jalla Majdahu reward Moulana Abdullaah Maaroofi for setting the records straight and saving many from false propagandas.

Lastly read and study the underlying terms it will aid in further understanding the book.

Hassan: Narrations have been commented as far retention but classified close to Sahih.

Dhaeef: Narrations which do have the qualifying factors of Sahih and Hassan.

Maukhoof: Hadith linked to the statement or action of a Sahabi.

Ghareeb: That narration which has only one narrator and no other narrator has narrated this Hadith or it is exceptional in its chain of narrator or text (matn).

Mashroor: A narration narrated by 3 or more narrators.

Maduh: Fabricated and untrue narrations.

Muhaqiqeen: Research scholar.

Aayat: verse.

Fiqh: Jurisprudence.

Madhab: School of thought.

Mathaabib: (plural) of Madhab.

Qiyaas: Shari analogical reasoning.

Fuqaha: Jurio consultants.

Muhaditheen: Scholars of Ahadith.

Mursal is such a narration wherein a Taabi'e (a Muslim who not blessed with the sight of Nabi ﷺ, but lived during the age of the Shabah) narrated a statement of action of Rasulullaah ﷺ i.e. he does not mention which Sahabah he heard it from. Thus it becomes clear that a gap exists in the chain of narrators. Such a narration in the opinion of Imaam Abu Hanifa and Imaam Malik رحمهما الله تعالى is acceptable. This acceptability will obviously refer to those cases

where the Taabi'e concerned is of such high merit that one would expect only good from him. Imaam Shaafi and Imaam Ahmad رحمهما الله تعالى also accept the Mursal when it is supposed by another narration.

This type of Mursal is also referred to as "Munqati'I i.e. a gap exists in the chain of narrators.

Musnad – A narration with a complete chain of narrators from the reporter right the original source.

Marfoo – A narration containing the speech of Nabi ﷺ. This term is used in contrast Mauqoof (saying of a Sahabah) and Maqtoo (saying of a Taabi'e)

Sahih – An authentic and reliable narration fulfilling all the requirements of acceptability laid down by the scholars of Hadith.

uMark Lite

Foreword

By: **Hadhrat Moulana Nematullaah Sahib Aazami**
and
Hadhrat Riyaasat Ali Sahib Bijonoari

Bismillah-hir-Rahmaan-nir-Raheem

All praise is to Allaah, Rabb of the entire universe, peace and blessings upon His Rasul, Muhammed, his progeny and all his companions.

Allaah Ta'ala favored Sheikhul Hadeeth Hadhrat Moulana Zakariyya sahib رحمة الله عليه both with abundant knowledge and amazing spiritual accomplishments. Along with the duties and responsibilities of teaching, to complete such great works of ilm could only have been possible with the help of Allaah Ta'ala.

The acceptance which Allaah Ta'ala has granted the Khidmat-services of Hadhrat Moulana رحمة الله عليه is even more amazing, particularly the book 'Tableeghi Nisaab' which is a collection of his various works. The general acceptance, its worldwide distribution, translation into numerous languages, along with the spiritual upliftment it has brought into peoples lives are all signs of its acceptance in the court of Allaah Ta'ala.

This worldwide acceptance and acceptance in Allaah's court has made these works a point of criticism for

some. Those who managed to communicate directly with Hadhrat Moulana رحمه الله تعالى in his lifetime received a satisfactory response to their criticisms. Some of these responses have also been published.

On this very same topic, the respected and honored Moulana Abdullah Sahib Ma'aroofi (Ustaad of Darul Uloom deoband) has prepared a priceless work. **The respected Moulana has divided the critics into three different groups, wherein he reply's to their objections.** What is extremely noteworthy is **each reply has been substantiated with reference to the pioneers in the field of ilm.**

The respected author makes it clear, that the soft stance which Hadhrat Sheikhul Hadeeth رحمه الله تعالى **took in certain instances is in complete conformity with the majority of Muhaditheen-scholars of ahadith- and that these objections are due to ignorance of the principals of hadeeth as well as the practice of the Muhaditheen.**

The author made a very important differentiation between the ahaadeeth of Fazaail A'amaal and Targheeb wa Tarheeb. According to Muhaqiqeen (research scholars) Ulama, Fazaail A'amaal **refers to those a'amaal which have not been proven through any authentic narration, except that its virtue is mentioned in a dhaeef hadeeth.** Muhaqiqeen Ffuqahaa-scholars of Jurisprudence- award that hadeeth its due respect by declaring **such acts as mustahab**, under those conditions which are well known amongst the Ulama.

Targheeb wa Tarheeb refers to those a'amaal which have already been established through authentic proofs, but some special virtue etc is mentioned in a dhaeef hadeeth, the practice of the majority of Ulama and Muhaditheen, in such instances, **makes it known that the conditions under which this hadeeth may be written or narrated are not as rigid as that of Fazaail A'amaal**. This difference should be thoroughly noted by the ulama. We ask Allaah to make this book a means of benefit for the people of haqq and award this book a special place on the author's scale of good deeds.

Ne'matullaah-(Moulana)
Ustaad Darul Uloom Deoband

Riyaasat Ali-(Moulana)
Ustaad Darul Uloom Deoband

Foreword

By: **Hadhrat Moulana Burhaanudien Sahib Sambali**
Director of Tafseer and Ustaad Darul Uloom Nadwatul Ulama Lachnow

Respected and honored Moulana Abdullah Ma'aroofi Sahib

How are you? Allaah-willing may you be well. A few days ago we met in passing at the Ijtima that was going to take place in connection with Hadhrat Sheikhul Hadeeth رحمه الله تعالى and Moulana Abul Hasan Ali Nadwi رحمه الله تعالى, on the invitation of Moulana Taqie-udien Sahib Nadwi Mazaahiri. I also had the opportunity to hear a small portion of your priceless treatise which was only read due to the shortage of time. However a few weeks ago I had the opportunity to read the entire treatise in the monthly journal of Banaaris 'Tarjuman Islaam' and the dua "May Allaah grant you a befitting reward" instinctively came from my heart. **Undoubtedly you have done justice to this topic. You did not leave any aspect that needed to be addressed except that you dealt with it.** Definitely the 'ruh' of Hadhrat Sheikh رحمه الله تعالى must have been pleased as well as all those who follow Hadhrat Sheikh رحمه الله تعالى. **Indeed you have fulfilled a Fardh Kifaayah-necessary obligation-on all their behalf.** It is excellent that this book has been published and now openly available.

uMark Lite

Many books and works have been prepared on this subject but this work of yours is exceptional. Many thanks are deserving on this noble effort of yours.Request for duas
Salaam

Muhammed Burhaanudien
Sambali-(Moulana)
1425/01/18
2004/08/05

Introduction

All praise is to Allaah, peace and blessings upon Muhammed ﷺ, his progeny and his companions, who are stars of guidance.

Amongst the numerous favors which Allaah Ta'ala has granted me, one great favor is that Allaah, through his grace has granted me the opportunity to write something on 'Fazaail A'amaal', the great accepted work of Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya رحمه الله تعالى.

All praise is to Allaah through whose bounty all good is accomplished.

Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya's رحمه الله تعالى distinguished student, esteemed Aalim and Muhaqiq Hadhrat Moulana Doctor Taqie-udien Nadwi Mazaahiri at his madressa, Jaamia Islaamia Muzaffarpur A'azamghar, hosted an international conference on the works and achievements of Hadhrat Sheikhul Hadeeth رحمه الله تعالى. **The conference took place on the 1 and 2 Safar 1425 A.H (24 and 25 march 2004). Both local Ulama and from abroad, discussed and exchanged views on various topics.** Even though such learned personalities were present, this unworthy author was ordered to prepare a treatise in reply to the objections

of critics on "Fazaail A'amaal". Time and again this need has arisen.

The topic was extremely difficult and complex, taking Allaah's name and with the help of different hadeeth books, I began writing. Through the grace of Allaah a twenty five page treatise extracted from usool-principles- was prepared. I then thought to myself that this is an international conference and it is possible that many Arab Ulama are present, so with the help of respected Moulana Abdur Razaaq Amorwhi it was translated into Arabic as well.

The day of the conference had arrived and due to the shortage of time, the entire treatise could not be read. Only certain selected quotations were read. Contrary to my expectations many honored Ulama expressed their approval, whatever thanks I can give to Allaah will still be insufficient.

Between July and September 2004, Hadhrat Moulana Abul Qasim Nu'amaani (respected principal of Banaaris) in their monthly journal 'Tarjumaan-e-Islaam' published my entire treatise, which was approximately 48 pages. Between Jamaadal Oowla and Sha'abaan it was published in Arabic (over four issues) in the monthly journal 'Ad-Daee' of Darul Uloom Deoband. Like this, it has been granted the good fortune of having passed through the gazes of many Ulama.

Many ulama and friends advised me to publish this thesis in book form.

Like this after a second look and with much additions and subtractions, it has come into book form.

Hadhrat Moulana Burhaanudien Sahib Samhali has written a very encouraging letter. Respected Ustaad Moulana Ne'matullah Sahib A'azami has also aided me in the compilation of this book with his sound advice, understanding and correction. Hadhrat Ustaad Moulana Riyaasat Ali Sahib Bijnori also expressed his opinion on its compilation. Then both these saints jointly wrote a eulogy for this book.

May Allaah Jalla Sha'anuhu grant all three of these saints a befitting reward and let their good influence reach everywhere.

During my islaahi-reformative- and dawati-propagation- journey in the month of Ramadaan 1425 I traveled to Tamilnadu. I stayed there for ten days. During my stay I took benefit from the library of the Jaami Masjid's Imaam and Rector of Majlis Jaamiaul Khair, Moulana Mufti Salaahudien Sahib. One day while reading I came across a treatise entitled 'Majaalis of Moulana Muhammed Ameen Safdar Ukaarwi'. I began to page through it and found an interesting article. Most of it was pertaining to the objections on 'Fazaail A'amaal' and the replies to it. So the indirect help of Moulana Ukaarwi is also included. To simplify the most difficult and intricate ilmi-academic-discourse is a plaything for Moulana. His way of explanation is both convincing and effective. In one sitting I completed reading his entire treatise.

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It was regarding a discussion that took place between Moulana Ukaarwi and a person by the name of Mirza Waheed Bieg. 'Fazaail A'amaal' had brought a positive change into Waheed Bieg's life. He was extremely impressed by it. Unfortunately a few disgruntled people managed to influence him and misguided him to such an extent that not only did he stop reading 'Fazaail A'amaal', but also began to oppose it. In this treatise he put forward some very famous objections on 'Fazaail A'amaal', to which Moulana Ukaarwi gave substantiated replies. The entire treatise is very interesting. In this book I have included much from here and added to it as well. I thought that if I included Moulana's treatise as a supplement to this it would be a means of more reward, so I have included it

May Allaah accept both these works just as Allaah Ta'ala has accepted 'Fazaail A'amaal' both for the guidance and success of thousands of people.
May Allaah Ta'ala also make these works a means of benefit to those, who for some reason or the other are persistent in finding fault with 'Fazaail A'amaal'.
Aameen yaa rabbal aalameen

Abdullaah Ma'aroofi-(Moulana)
Khaadimut Thulaba Shuaba Takhasus fil Hadeeth
Servant of the students in the Department of specializing in the science of Ahadith

Darul Uloom Deoband
30/12/1425
10/02/2005

Preface

The kitaab-book- 'Fazaail A'amaal' of Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya Khandhlawi رحمه الله تعالى, may Allaah fill his qabar with nur, needs no introduction. A compilation of nine kitaabs, ('Stories of the Sahabah', 'Fazaail of Salaat', 'Fazaail of Tableegh', 'Fazaail of Dhikr', 'Fazaail of the Quraan', 'Fazaail of Ramadaan', 'Fazaail of Durood', 'Fazaail of Sadaqaat' and 'Fazaail of Hajj'), this book is an encyclopedia of knowledge and lessons for a blissful life. In creating love for the Shariat and respect for its laws, it is one of its kind. Whether aalim-religious scholar- or not, this is a radiant lamp in the hands of those fulfilling the duty of Dawat. It lights up the road ahead, making all obstacles visible so that one may complete this journey of dawat-propagation- faster. For an aalim, besides providing him with an extensive amount of references in each subject, it is also an aid in understanding the more difficult narrations. It cannot be estimated with what sincerity each word and each letter was written. Whoever has read this kitaab, even once, became its ardent admirer. It is undeniable; this kitaab has changed the lives of thousands.

As Hadhrat Moulana Sayid Abul Hasan Ali Nadwi رحمه الله تعالى has said:

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If one were to say, after looking at the spiritual benefits of this kitaab ('Fazaail A'amaal'), that thousands of people have attained wilaayat-sainthood-through this kitaab, then it will not be exaggerating.
('Ek aalami awr bynal akwaami kitaab Fazaail A'amaal' by Moulana Shaahid Sahib Saharanpuri page 14)

There must have been some reason why this book on the fazaail of these nine a'amaal:-

Actions-

1) Today has been translated into thirty-one different languages

2) One hundred and forty-five Ulama from twenty-three countries, (Saudi Arabia, India, Pakistan, Bangladesh, Afghanistan, Iran, Uzbekistan, Burma, Malaysia, Indonesia, England, Africa, America, Canada, Turkey, Japan, Zambia, Sri Lanka, France, Philippines, Cambodia, Kenya, and Portugal) are engaged in the study, verification and translation of 'Fazaail A'amaal'.

3) In Pakistan and India alone it is published by seventy four different publishers

4) The total number of copies of this kitaab, in various languages, is in the millions.

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Brief history of 'Fazaail A'amaal'

The subject matter of Hadhrat Sheikhul Hadeeth رحمه الله تعالى in 'Fazaail A'amaal' is nothing new, in the second century (A.H) books on aadaab-ethics, akhlaak-character, zuhd-abstinence, fazaail-virtues and targheeb-encouragement were already written, whereas most hadeeth kitaabs were still incomplete.

A few books that were written:-

1) 'Kitaabuz Zuhd' of Imaam Abdullaah bin Mubarak رحمه الله تعالى (181 A.H)
2) 'Fazaail Quraan' of Imaam Shaafie رحمه الله تعالى (204 A.H)
3) 'Fazaail Quraan' of Abi Ubaid رحمه الله تعالى (224 A.H)
4) 'Kitaabuz Zuhd' of Ahmed bin Hambal رحمه الله تعالى (241 A.H)
5) 'Al-Adabul Mufrad' of Imaam Bukhaari رحمه الله تعالى (256 A.H)
6) 'Kitaabul Aadaab' of Imaam Baihaqi رحمه الله تعالى (458 A.H)
7) 'Kitaabuz Zuhd' of Imaam Baihaqi رحمه الله تعالى (458 A.H)
8) 'Fazaail Awqaat' of Imaam Baihaqi رحمه الله تعالى (458 A.H)
9) 'At-Targheeb wa Tarheeb' of Ibn Shaahain رحمه الله تعالى (385 A.H)

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10) 'At-Targheeb wa Tarheeb' of Abu Qasim Ismail bin Muhammed Isfahaani رحمه الله تعالى (535 A.H)

11) 'At-Targheeb wa Tarheeb' of Hafiz Abdul Azeem bin Abdul Qawee Al-Muntharie رحمه الله تعالى (656 A.H)

12) 'Amalul Youm wa Laylah' of Nasaai رحمه الله تعالى (303 A.H)

13) 'Amalul Youm wa Laylah' of Ibn Suni رحمه الله تعالى (364 A.H)

14) 'Kitaabud Dua' of Tabraani رحمه الله تعالى (360 A.H)

15) 'Ad-Da'awaatul Kabeer' of Baihaqi رحمه الله تعالى, 'Al-Athkaar' of Nawawi رحمه الله تعالى (676 A.H)

In the fazaail of durood and its different forms, Hafiz Shamsudien Sakhaawi's رحمه الله تعالى kitaab 'Al Qowlul badie fies salaati alal habeebish shafie' (902 A.H) is most famous. In this golden chain of literature, the compilation of Sheikhul Hadeeth رحمه الله تعالى 'Fazaail A'amaal' is unique, in gathering all these branches in one book and providing an Urdu commentary.

Compilation of 'Fazaail A'amaal'

The entire kitaab which is famous by 'Tableeghi Nisaab' or 'Fazaail A'amaal' was not exactly planned out by Sheikhul Hadeeth رحمه الله تعالى. Each section is a separate book which was written by Sheikhul Hadeeth رحمه الله تعالى at different times on requests from different people. The elders of the Tableegh Jamaat selected this book for the deeni-religious- education and reformation of those going out in the path of Allaah.

That is why some publishers printed it with the title 'Tableeghi Nisaab'. This title lasted for a long time. Later after considering the actual subject matter, it was printed as 'Fazaail A'amaal'.

Details of each kitaab

1) ***Fazaail Quraan Majeed:*** Writing of this book started in the beginning of Dhul-Hijjah 1348 A.H and was completed on the 29 Dhul-Hijjah 1348 A.H. It was written on the request of Shah Yaseen Sahib Nageenwi رحمه الله تعالى, who was the Khalifah of Hadhrat Moulana Rasheed Ahmed Ganghohi رحمه الله تعالى.

2) ***Fazaail Ramadaan:*** This book was written on the request of Hadhrat's uncle, Moulana Muhammed Ilyaas رحمه الله تعالى, founder of the Tableegh Jamaat. Hadhrat رحمه الله تعالى began writing in Ramadaan 1349 A.H and completed it on the 27 Ramadaan.

3) ***Fazaail Tableegh:*** This was also written on the request of Hadhrat Moulana Muhammed Ilyaas رحمه الله تعالى. It was completed on the 5 Safar 1350 A.H. It was written in a few days.

4) ***Stories of the Sahabah*** رضي الله تعالى عنهم: In Safar 1357 A.H during a journey to Ajrarah, in Meerat, Hadhrat رحمه الله تعالى suffered severe blistering. These blisters burst and for almost two hours blood flowed continuously. Doctors advised against any mentally strenuous activities for the next few months. Hadhrat Shah Abdul Qaadir Raaipuri رحمه الله تعالى had been appealing to Hadhrat رحمه الله تعالى

for the past four years to write a book on stories of the Sahabah. Sheikhul Hadeeth رحمه الله تعالى said "I took this sickness as a blessing, in fulfillment Moulana's wishes, while resting; I began to write until I finished on the 12 Shawwaal 1357 A.H".

5) ***Fazaail Namaaz:*** This was also written in fulfillment of Moulana Muhammed Ilyaas's رحمه الله تعالى wishes. It was completed on 7 Muharram 1358 A.H.

6) ***Fazaail Dhikr:*** This was also written on the request of Moulana Muhammed Ilyaas رحمه الله تعالى. It was completed on Friday 26 Shawwaal1358 A.H.

7) ***Fazaail Hajj:*** This was written on the earnest appeal of Hadhratjee Moulana Muhammed Yusuf رحمه الله تعالى. Writing began on 3 Shawwaal 1366 A.H and completed on 14 Jamaadal oowla1367 A.H. The Kitaab was written while residing in Markaz Nizaamudien. The riots which had broke out in 1947 detained Hadhrat رحمه الله تعالى in Nizaamudien for four months. Sheikhul Hadeeth رحمه الله تعالى said "The book itself was completed in Shawwaal but a few narratives were added on my return to Saharanpur." The acceptance and benefits of this kitaab are numerous; Sheikhul Hadeeth رحمه الله تعالى said "Thousands of letters have reached me that due to this kitaab, Hajj and Ziyaarat was made more pleasurable."

8) ***Fazaail Sadaqaat:*** Moulana Muhammed Ilyaas رحمه الله تعالى with great emphasis requested two more kitaabs to be written, Fazaail Zakaat and Fazaail Tijaarat. In accordance with Moulana's wishes,

Hadhrat Sheikhul Hadeeth رحمه الله تعالى began writing Fazaail Sadaqaat in Markaz Nizaamudien. This was completed on the 22 Safar 1368 A.H in Saharanpur.

9) ***Fazaail Durood:*** This was Hadhrat Sheikh's رحمه الله تعالى last book written on fazaail. This was also written on the request of Sheikh Yaseen Sahib Nageenwi رحمه الله تعالى. Shah Sahib رحمه الله تعالى passed away on 30 Shawwaal 1360 A.H but made a waseeyat-bequest- that Hadhrat Sheikh رحمه الله تعالى should still complete writing this kitaab.

Sheikhul Hadeeth رحمه الله تعالى said "My own misdeeds did not afford me the opportunity, but while in Madinah in 1383 A.H a dire need to write this kitaab began. On my return still I postponed it. Finally on the 25 Ramadaan 1384 A.H I began and after continuous writing completed it on 6 Dhul-Hijjah 1384 A.H."

(Aap Beti vol2 p178)

There is no need to describe how Allaah Ta'ala has accepted these works. Supporters and critics alike are forced to admit, that no other worldly book is read as much as the book under discussion.

The way of the world is such that stones are thrown at every fruit laden tree, the sun with all its radiance lights up the entire world yet its scorching temperatures cannot be endured. In this manner, many factions have raised objections on this book and expressed their disapproval. I am not denying the fact that besides the book of Allaah no other book in this world is free from fault. Many great scholars might

have erred in some way or the other but these errors pale in comparison to the multitude of good that their works entail and neither did any faction pay much heed to these errors.

Summary

The **objections** discussed in this book have been categorized into **three types:**

1) **The doubts that might have arisen in the mind of a true scholar and with a little explanation are quickly cleared.** To make such doubts our object of discussion is obviously of no worth as such doubts have no real effect.

2) **The objections raised by those factions who judge everything according to their intellect.** Those who state that the entire treasury of ahaadeeth is against reason or according to their understanding contradict the Quraan. This is regardless of the authenticity and strength of the hadeeth or whether Ulama have given an adequate explanation. There are several examples like this to which I have given a substantiated reply.

3) **Objections from an ilmi perspective and from a certain standpoint might be relevant.** The just of this objection is that, in many instances Sheikhul Hadeeth رحمة الله تعالى quoted dhaeef or even fabricated ahaadeeth, thus distorting the fundamental beliefs of Deen.

The answers to these objections have been divided into three points:

1) What is the authenticity of 'Fazaail A'amaal' when considering its source?

2) When substantiating or quoting from hadeeth, is it necessary for the hadeeth to be sahee in the technical sense or will a lesser hadeeth suffice? If so, then to what extent and what was the practice of Ulama of the past?

3) In Targheeb wa Tarheeb besides Quraan and Hadeeth is it permissible to rely on the sayings, actions, stories, dreams and glad tidings of pious saints? If so, then to what extent?

In the first point, it has been proven that those kitaabs which Hadhrat Sheikhul Hadeeth رحمة الله عليه used as reference, besides a few, all are authentic, reliable and accepted amongst Ulama. **Those kitaabs which are not reliable, the manner in which they were utilized was clearly explained, not affecting the authenticity of 'Fazaail A'amaal' in any way.**

In the second point, **it has been proven through astounding evidence that, when substantiating or quoting it is not necessary for the hadeeth to be sahee or hasan in the technical sense but a dhaeefer hadeeth will suffice.** Whether it is in ahkaam, fazaail-virtues, manaaqib-status, seeyar-history or Targheeb wa Tarheeb. In ahkaam-laws, the standpoint of all four

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mathaahib, muhaditheen and thaahiriyah-literalist, has been clarified.

Besides in ahkaam, the permissibility of practicing and quoting dhaeef hadeeth has been made clear through the explanations of Ulama, their practice and the consensus of the Ummat. Those Ulama to which impermissibility has been associated, their standpoint is also with that of the majority, strong proof has been given for this, for example Imaam Bukhaari, Imaam Muslim, Yahya bin Muaeen, Abu Bakr bin Arabi, Abu Shamah Maqdasi, Sheikhul Islaam ibn Taimiyyah and Allamah Showkaani **are all in agreement with the majority, that besides in ahkaam, dhaeef ahaadeeth are accepted.**

Specifically, the practice of Imaam Bukhaari and Imaam Muslim in the 'Saheehain' makes this reality clear. Examples of this have been added as well.

The conditions for substantiating from dhaeef hadeeth in fazaail a'amaal have also been made clear through the practice of the muhaditheen and fuqahaa. When discussing the substantiality of dhaeef ahaadeeth, fazaail a'amaal according to them, would refer to those a'amaal which have not been proven through authentic proofs or a hasan hadeeth but **rather only its virtue is mentioned in a dhaeef hadeeth.** These a'amaal, with a few conditions, are categorized as mustahab-preferable. **Targheeb wa Tarheeb would refer to those a'amaal which have already been established through authentic proofs but a certain virtue is mentioned in a dhaeef hadeeth. According to**

muhaditheen and fuqahaa to narrate such dhaeef ahaadeeth is permissible, regardless how dhaeef it might be, provided it is not maudhoo.

The usage of dhaeef ahaadeeth in targheeb wa tarheeb and in some instances those ahaadeeth which some have regarded as *maudhoo* as well, have been noted in the works of famous muhaditheen and critics alike. The likes of Ibn Jouzi, Munthari, Nawawi, Dhahabi, Ibn Hajar Askalaani, Suyoothi and Ibn Qayim are worth mentioning, who all used extremely dhaeef narrations as proofs in targheeb wa tarheeb. Many examples of this nature have been mentioned.

Therefore if Sheikhul Hadeeth رحمه الله تعالى used even the dhaeefest hadeeth for this same purpose, then it is not any different from the practice of the muhaditheen.

In the third point, **it has been made clear that for the sake of taking lesson to mention stories of the pious, is not disliked. Rather within the light of Shariat and the teachings of Rasulullah ﷺ is permissible.** Those stories which might have been far-fetched have been plainly stated.

Objections on 'Fazaail A'amaal' and a substantiated Reply

I do not intend going into the minor details of each objection on this book, but rather to provide a reply from a point of principal.

The objections are of three types:

1) **Those doubts that arise in the mind of a true scholar and is cleared with a little clarification.** In the book of Hadhrat Sheikhul Hadeeth رحمه الله تعالى 'Fazaail A'amaal par ishkaalat awr un keh jawaabaat' plenty examples of this sort are given, for example the reply in letter number eleven where the recitation of the entire Quraan by Imaam Shaafie, in one night was said to be far-fetched, or in letter number twelve where it was asked whether Rasulullah's ﷺ mimbar was three levels or less.

2) **Objections by those factions who judge everything based on their intellect.** Those who state that the entire treasury of Ahaadeeth is against reason or according to their understanding, contradicts the Quraan, regardless of the authenticity and strength of the hadeeth or whether Ulama have given an adequate explanation.

For example:

a) The objection on the purity of Rasulullah's ﷺ excrement. Janaab Taabish Mahdi in 'Tableeghi Nisaab ek Muthaala' (p35-39) shamelessly mocked at this deduction, on the purity of the excrement of Rasulullah ﷺ, by Hadhrat Sheikh رحمه الله تعالى from the narrations of Hadhrat Abdullah bin Zubair رحمه الله تعالى and Hadhrat Maalik bin Sinaan رحمه الله تعالى drinking the blood of Rasulullah ﷺ.

Whereas there is no room to doubt such narrations, as this act of Abdullaah bin Zubair رحمه الله تعالى has been narrated through various chains of narration.

See 'Mustadrak Haakim' (vol 3 p554), 'Majmauz Zawaaid' (vol 8 p270)

Imaam Baihaqi رحمه الله تعالى in 'Sunan Kubra' (vol7 p67) has written "This has been narrated through other chains by Asmaa binte Abi Bakr رحمه الله تعالى and Salmaan رحمه الله تعالى on the drinking of Rasulullah's ﷺ blood by Ibn Zubair."

Hafez Haythammi رحمه الله تعالى has said "This has been narrated by Tabraani and Bazzaar; the narrators of Bazzaar are all sahee-reliable, except for Hunaid bin Qasim, who is thiqah."

Hafez Shamsudien Dhahabi رحمه الله تعالى in 'Seeyar A'alaamun Nublaa' (vol 3 p366) also stated that it is sahee.

Like this, the story of Maalik bin Sinaan رحمه الله تعالى has been narrated by Hafez ibn Hajar رحمه الله تعالى in 'Al-Isaabah' (vol 3 p346) on the authority of Ibn Abi Aasim, Sahee ibn Sakan, and Sunan Saeed ibn Mansoor. Unfortunately, the bemused critic only found the references of 'Taareekhul Khamees' and 'Quratul Ooyoon' and classified this story, as similar to the narrations of 'Meelaad Ghohar' and 'Yusuf Zulaikha'. He then stated that this story is in contradiction with

the Quraanic aayat "Indeed carrion and flowing blood has been made haraam upon you're'll..."

Whereas looking at the strength of this narration, muhaqiqeen from all four mathaahib, have stated this is exclusive to Rasulullah ﷺ and there is no direct contradiction to the aayat.

For a detailed explanation on this subject please refer to the monthly magazine of Moulana Muhammed Yusuf Ludhwiyaanwi رحمہ اللہ تعالیٰ (Shawwaal issue 1409 A.H).

b) In the mas'ala-rule- of tawassul-praying using an intermediary- a great amount of immoderation is found. The Ulama of Deoband, in the light of Sharie proofs, have a very moderate standpoint. Whatever Hadhrat Sheikhul Hadeeth رحمہ اللہ تعالیٰ has written on the permissibility of the waseela-intermediary, of Rasulullaah ﷺ in dua is completely moderate and based on compelling evidence. In 'Fazaail Dhikr' chapter two, the hadeeth of Hadhrat Umar رحمہ اللہ تعالیٰ from Rasulullaah ﷺ that "When Adam علیہ الصلاۃ والسلام committed the decisive error that he committed; he raised his head towards the skies and said "I beg of You, by means of the haqq-right- of Muhammed to forgive me." Allaah then revealed to him..." has been narrated with reference to a multitude of hadeeth books. Many similar ahaadeeth have been narrated as well, from which this mas'ala-rule- is clearly proven.

A certain person still wrote a very vicious letter to Hadhrat Sheikh رحمه الله تعالى stating that this hadeeth is completely fabricated, entirely contradicts the ayats of the Quraan Kareem "And your Rabb has said ask of me and I will accept...", "When my servants ask from Me then indeed I am near..." and also against reason, that it creates a poor opinion of Allaah Ta'ala etc. Hadhrat Sheikhul Hadeeth رحمه الله تعالى very calmly gave an explanatory reply, **"You have said there is open contradiction between the Quraan and this hadeeth, whereas to me the thought of it is also impossible. You have stated this hadeeth is fabricated, as yet I have not found any reference stating the same."**

For more detail on this reply please refer to 'Kutub Fazaail Par Ishkaalaat awr unke jawaabaat' (p139-154 and p170-184)

3) Objections that were made from an ilmi perspective and from a certain standpoint might be relevant. The entire argument is regarding the chain of authorities on which a hadeeth is based i.e. according to critics Hadhrat Sheikhul Hadeeth رحمه الله تعالى has quoted many dhaeef and fabricated Hadeeth which distort the fundamentals of Deen.

Generally these last two objections come from those who have a difference of maslak–tact-with Hadhrat Sheikh رحمه الله تعالى. There accusations are extremely abusive and insulting. Instead of pondering with a clear mind over those ahaadeeth which are against there viewpoint, they have made some very vicious

allegations against the book, author and all those that take benefit from this book.

Take note of the manner and language of this critic:

"A very important book to those in the 'Tableeghi Jamaat' is 'Tableeghi Nisaab' which was written by one of their leaders, Muhammed Zakariyya Khandhlawi.

They hold this kitaab in high esteem and revere it in the same way that the Ahle-Sunnat reveres the 'Saheehain 'and other great works of hadeeth. They have made this kitaab the primary source and reference of 'Tableegh' for all Indians and non-Arabs, whereas it is filled with a'amaal of shirk, bid'at, deception, dhaeef and fabricated ahaadeeth. In actual fact it is book of wickedness, deception and fitnah."
(Humood bin Abdullah in his kitaab 'Al-Qowlul baleegh fit tahtheer min jamaatut tableegh p11)

The imaginative mind of another critic:

"The plot of the Jews has always been to remove the desire of jihaad from the hearts of Muslims. To achieve this, in every age they have used the Ulama and religious groups…from all the literature serving this purpose, i.e. removing the desire of jihad, 'Fazaail A'amaal' has a distinguished position. This is because people have started calling it a hadeeth kitaab whereas it is difficult to find even a single trace of anything to do with hadeeth in it."

(Taabish Mahdi, 'Tableeghi Nisaab ek muthaalaa' p57)

This same critic in another place says:

"Hadhrat Sheikhul Hadeeth رحمه الله تعالى in this kitaab has narrated unconfirmed and harmful narrations. He has included such 'futile pursuits' that are neither proven in hadeeth nor the blessed lives of the Sahabah Kiraam." *(p67)*

One critic as a form of advice has said:

"Narrating such ahaadeeth before the general masses, creating the impression that this is the saying of Rasulullaah ﷺ dhaeefens the foundations of Deen and creates doubts about Deen in the minds of people. This opens the doors of bid'at, causes division and is an aid for many fitnahs-tribulations."
(Shams peer zaadah 'Maudhoo awr dhaeef hadeethou keh chalan' p20)

In this deceptive world that we live in, no matter how false something might be, the wicked achieve in making it seem true. According to me, their objections are nothing but suspicions nevertheless when these suspicions are continually heard by someone it has a definite effect in creating misgivings in the minds of some. That is why I am going to attempt and remove some of these misgivings.

There are three points which I am going to discuss:

1) What is the authenticity of 'Fazaail A'amaal' when considering its source?

2) When substantiating or quoting from hadeeth, is it necessary for the hadeeth to be sahee in the technical sense or will a lesser hadeeth suffice? If so, then to what extent and what was the practice of Ulama of the past?

3) In targheeb wa tarheeb besides Quraan and hadeeth is it permissible to rely on the sayings, actions, stories, dreams and glad tidings of pious saints? If so, then to what extent?

First point

After studying the entire kitaab it becomes known that the number of books which Hadhrat Sheikh رحمه الله تعالى used as reference is in the thousands. Each topic was begun with aayaat that were directly or indirectly related to the topic. Then each aayat was followed with relevant commentary from the books of Tafseer-commentary. **Mostly the Tafseers of 'Ibn Katheer' and 'Durre-Manthoor' of Suyuthi were used, which are famous and reliable works of Tafseer.**

In the selection of hadeeth the following books were generally relied on:

1) 'At-Targheeb Wa Tarheeb' of Hafiz Abdul Azeem bin Abdul Qawee Al-Munthari (656 A.H) was used extensively by Hadhrat Sheikh رحمه الله تعالى from the beginning to the end. **Therefore any objection on a hadeeth of 'Fazaail A'amaal' that was extracted from 'At-Targheeb' is actually an objection on Hafiz Munthari رحمه الله تعالى.**

The expertise of Hafiz Munthari رحمه الله تعالى, in the field of hadeeth, was praised by Hafez Dhahabi رحمه الله تعالى. Understand the status of Hafiz Munthari رحمه الله تعالى in the words of his student, Hafiz Izzudien Al-Husseini.

"He was a unique example in having knowledge of every field of hadeeth. Well versed in the sahee-reliable, dhaeef-dhaeef and Mua'lal-rationale- of hadeeth. Expert in determining the meaning of ahaadeeth, its difficult words, 'tathbeeq-collabration-' between them and the fiqhi-jurisprudic- implication. He had comprehensive knowledge of the status of narrators, their conditions, dates of birth and demise. He was pious, reliable and an authoritative source of hadeeth, who only related a hadeeth after understanding every aspect of that hadeeth."

The author in 'Targheeb wa Tarheeb' extracted hadeeth from thirty sources. sahee, hasan, dhaeef, waahid,(types of ahadith) in fact every type of hadeeth was reported in his book, even those hadeeth which some have said to be fabricated. On the request of his ascetic and pious students, looking at the purity and sincerity of their intentions, he wrote this kitaab. The thought never even crossed his mind, that the desire of jihad will be removed from their hearts, their beliefs will be distorted or that they will become ornaments of the Masjid and destroy their Deen and Dunya-world.

To understand the status of this kitaab, one has to ponder over the author's explanation:

Wherever a hadeeth was sahee, hasan or similar it was begun with 'an', which is a sign that this hadeeth can be practiced on.

This same sign was also used on those hadeeth whose chain is either 'mursal', 'munqat'ia', 'mu'adhal' (hadith classification), if the name of a narrator was omitted; a narrator is dhaeef according to most but reliable according to some, reliable to most but dhaeef according to a few as long as the other narrators are all reliable. The same was used if something insignificant was mentioned about a narrator. In the above cases the deficiency was clearly stated after the hadeeth.

If in the chain such narrators are present about whom Ulama have said to be a liar, fabricator, dhaeef, etc or after pondering the author found no way of embellishing that hadeeth, then it was cited with the words 'Ruwiya an' or nothing was mentioned.

So that means according to the author there are two signs of a dhaeef hadeeth, 'Ruwiya an' and the author's silence.

In the first case there are plenty ahaadeeth which should be dhaeef but Hafiz Munthari رحمه الله تعالى does not accept this as a fault in Targheeb wa Tarheeb. Even with the extreme dhaeefness of some hadeeth, seeing the benefit of that hadeeth in Targheeb wa Tarheeb, he has still quoted it after mentioning the cause for its dhaeefness. **Hadhrat Sheikhul Hadeeth رحمه الله تعالى has followed directly in the footsteps of Hafiz Munthari رحمه الله تعالى by narrating extremely dhaeef hadeeth with the words 'Ruwiya an'**

Sheikh Muhammed Abdul Hayy Al-Qataani in his treatise 'Ar-rahmatul mursilah fie sha'anil hadeethil bismillah' quotes the saying of Hafiz Suyoothi رحمه الله تعالى

"If you learn of a hadeeth, that it is in the works of Munthari, author of 'Targheeb wa Tarheeb', then quote it with assurance."
(Ta'aleeq of Sheikh Abul Ghuddah رحمه الله تعالى *on 'AL-ajoobatul faadhilah')*

This makes it extremely apparent, that if Hafiz Munthari رحمه الله تعالى relied on a hadeeth then it is reliable.

2) Where Hafiz Munthari رحمه الله تعالى quoted from Haakim, Sheikhul Hadeeth رحمه الله تعالى referred directly to 'Mustadrak Haakim' and added the footnote of Imaam Dhahabi رحمه الله تعالى, as well.

4) Where Hafiz Munthari رحمه الله تعالى quoted from 'Ahmed', 'Tabraani', 'Abu Ya'ala' and 'Bazaar', Hadhrat Sheikhul Hadeeth رحمه الله تعالى referred to Hafiz Haythammi's (807 A.H) 'Majmauz Zawaaid'. Along with collecting the ahaadeeth of these four kitaabs, it also gives the status of each hadeeth. From here Hadhrat Sheikh رحمه الله تعالى also quoted different wording of the ahaadeeth and the commentary of Hafiz Haythammi رحمه الله تعالى.

5) Hadhrat Sheikhul Hadeeth رحمه الله تعالى also quoted a great deal from 'Jaami'ul Sagheer' of Suyuthi رحمه الله تعالى. The ahaadeeth of 'Jaami'ul Sagheer' was extracted from 'Saheehain' and thirty other books of hadeeth. The status of each hadeeth, whether

sahee, hasan, dhaeef etc, were clearly stated. All ahaadeeth that Hadhrat Sheikhul Hadeeth رحمۃ اللہ علیہ took from here was referred to with the words 'raqama lahu bisihat'.

5,6) The famous and recognized compilations of 'Kutube Sihaah wa Sunan', 'Mishkaatul Masaabeeh' and 'Jaami'ul Fawaaid' (which is a compilation of fourteen kitaabs) were also used considerably.

7) In the book 'Fazaail Durood' majority of its hadeeth were taken from Hafiz Shamsudien Sakhaawi's (902 A.H) 'Al-Qowlul badie fies salaati alan nabi-ish-shafie'. **Hafiz Sakhaawi was exceptional in his capability to scrutinize ahaadeeth, his broad mindedness and fair judgment.** His kitaab 'Al-Maqaasidul Hasanah', which exams those ahaadeeth which are famous amongst people, is regarded as an exceptional work of reference.

The details mentioned above make it clear beyond measure that 'Fazaail A'amaal', with regards to its source is an authentic kitaab.

One doubt

One doubt still remains that, Hadhrat Sheikhul Hadeeth رحمۃ اللہ علیہ in his explanation of ahaadeeth and aayaat made reference to many kitaabs that are not entirely reliable. Many of their ahaadeeth are

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fabricated or can't be found in other reliable books of hadeeth. For example the works of Abu Laith Samarkandi 'Tanbeehul Ghaafileen' about which Hafiz Dhahabi رحمه الله تعالى said "There are numerous fabricated ahaadeeth in it" 'Seeyar A'alaamun Nublaa' (vol 16 p323) or 'Quratul Ooyoon' which also has a substantial amount of fabricated ahaadeeth. (Hadhrat Sheikh رحمه الله تعالى in numerous places said that this is the work of Abu Laith, but after much effort I could not find such a book. In actual fact this book is the work of Sheikh Abu Bakr Al-ihsaai. It is the summary of Hafiz Ibn Jouzi's book 'At-Tabsirah'; the full name is 'Quratul ooyoonul mubsirah talkheesu kitaabit Tabsirah'). Also 'Ihya-ul-uloom' of Imaam Ghazaali رحمه الله تعالى which has such a large number of fabricated ahaadeeth that Allaamah Taajudien Subki in 'Tabkaatush Shaafietul Kubra' (vol 4 p145) wrote thirty eight pages discussing its unfounded ahaadeeth. 'Al-Munabihaat' which is said to be the work of Hafiz Ibn Hajar Askalaani رحمه الله تعالى contains many fabricated ahaadeeth as well.

This doubt will automatically be cleared in the next point.

The practice of corroborating narrations

It is well known that if a certain hadeeth is dhaeef, then that it is corroborated with others of a similar meaning, thus collectively adding weight to the subject under discussion.

Eg. It has been narrated that Rasulullaah ﷺ has said "that person who delays his salaat until the time of that salaat has passed, thereafter performs his salaat. He will be punished in Jahanam for a period of one 'huqub'. A 'huqub' is a period of 80 years, each year is of 360 days and each day is equal to a thousand years.

The reason why I have chosen this hadeeth is that this has been a common target for all critics, in Hadhrat Sheikh's رحمه الله تعالى lifetime as well as after; many objections have been raised against this hadeeth. After quoting it Hadhrat Sheikh رحمه الله تعالى himself said,

"I did not find this hadeeth in any of the hadeeth books that I have, except that it is mentioned in 'Majaalisul Abraar', which has been praised by one of our mashaikh-spirtual elders, Shah Abdul Aziz Dehlwi رحمه الله تعالى."

Hadhrat Sheikh رحمه الله تعالى knew that this will not suffice, that is why, because in the above mentioned hadeeth a severe admonishment has been mentioned for delaying salaat till after its stipulated time, he added:

"In 'Tafseer Ibn Katheer' it is mentioned, under the commentary of the verse "Destruction be on those performers of salaah! Who neglect to perform their salaat" from Ibn Abbaas رحمه الله تعالى (which is hukman marfoo'a-confirmed order) "In Jahanam there is a pit, from which Jahanam itself seeks refuge 400 times a day. This is for those who do so for show from the Ummat of Muhammed ﷺ.